

# The Social Responsibility Of The Christians

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Date: 16 February 2021

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[ 0 : 00 ] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.

May your knowledge of Jesus Christ increase as you listen. Be blessed. Every Sunday for some time now, I've been teaching on 1 Peter.

And it is good to go from verse to verse, chapter to chapter on the book of Peter. It's called exposition, expositional teaching.

And we want to open the Word, dissect the Word of God and see what it actually means and what it's actually saying to us. And I trust God, as long as God gives me the grace, the strength and the ability, I trust God to be able to take you through the entire Bible.

Amen. That will take many, many years, but we will get there. Hallelujah. Well, 1 Peter, last week I focused on 1 Peter chapter 2, verse 10 and 11.

[ 1 : 12 ] All right, so I want us to do reading, the reading. Reading from 1 Peter chapter 2. I want to read from verse 11 all the way to verse 25.

It says that, Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evildoers, they may by your good works which they shall behold glorify God in the day of visitation.

Submit yourself to every ordinance of men for the Lord's sake, whether it be to the king as supreme or unto the governors, as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well.

For so is the will of God that with well doing ye may put to silence the ignorance of foolish men as free and not using your liberty for a cloak of maliciousness, but as the servants of God.

Honor all men, love the brotherhood, fear God, honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the fraud.

[ 2 : 41 ] For this is thankworthy. If a man for conscience towards God endure grief, suffering wrongfully, for what glory is it?

If when ye be buffeted for your faults, ye shall take it patiently. But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God.

For even here unto where ye called, where ye called, because Christ also suffered for us, leaving us an example that we should follow his steps.

Who did no sin? Neither was guile found in his mouth. Who, when he was reviled, reviled not again.

When he suffered, he threatened not, but committed himself to him that judged righteously.

Who, his own self, bare our sins in his own body on the tree. That being dead to sin, that we being dead to sin should live unto righteousness by whose stripes we were healed.

[ 3 : 57 ] For ye were as sheep going astray, but are now returned unto the shepherd and the bishop of your souls. Amen.

Hallelujah. I feel like shouting hallelujah. In our previous session last Sunday, I spoke about how sin is not innocent, or fleshly lusts are not just innocent temptations, but they are actually a military campaign, an organized guerrilla, or organized warfare against your soul.

That means against your peace, against your faith, against your usefulness to God, and against your joy in God. These things, sin, the fleshly lusts is actually fighting against you.

If you give fleshly lusts the opportunity, there's no way you can have peace in God. There's no way you can have joy in God. There's no way you can be useful to God, and there's no way you can walk in effective faith.

But we thank God that he has given us the victory through Christ Jesus. Sin shall no longer have dominion over us. Hallelujah. Romans chapter 6, 14. Sin shall no longer have dominion over us. [ 5 : 07 ] So, just a bit of a recap from 1 Peter chapter 1. The Bible talks about how he has begotten us unto a livelihood. And then, once it talks about what God has done for us, the Bible will always tell us what we are supposed to do.

The Scriptures always tell us. There's no way you see Scripture giving privileges without following up or talking about our responsibilities. So, you always see, therefore, wherefore, therefore, wherefore.

Which means, based on what God has done, we too, this is what we are supposed to do. And first on the list is we are supposed to live a godly life. 1 Peter chapter 1. We are supposed to live a godly life.

And then, number two, we are supposed to live in unfeigned love or genuine love or masked love towards the brethren. And number three, it talks about how we should move towards spiritual maturity.

Spiritual maturity is very important. So, once you are born again, walk in a life that is in line with God's holiness or conduct. Your conduct must be pure.

[ 6 : 08 ] And then, you must love the brethren. And you must strive towards spiritual maturity. And then, number three, you have to, as we strive towards spiritual maturity, we all are built together to a holy temple and a holy priesthood and a spiritual temple.

Which connotes a pure worship service to God. Service doing His work. So, after we mature, after He enjoys us unto maturity, He now talks to us about how we should work towards building God's house.

Building God's house and offering up spiritual, as priests, offering up spiritual, or holy priesthood, offering up spiritual sacrifices.

So, we are called to offer sacrifice and build God's house. So, building God's house, watch this. Building God's house and our act of worship go hand in hand.

You can't be a true worshiper and not build God's house. And you can't be trying to build without being a true worshiper. Your heart is for God. If you want to build the church, your heart must be for God.

[ 7 : 17 ] We are talking about a true heart of worship. Every true heart for God or every true heart of worship invariably will build the church of God.

Will do the work of God. Yes. So, if you have a true heart for God, you will build His church. If you genuinely are interested in building His church, you will genuinely, it will be born out of a true heart of worship.

So, our highest act of worship is to be building His church. Is to be doing His work. Is to work alongside God. Look at what God is doing and doing what God is doing.

Loving God and living according to His purpose. Romans 8.28. And we know all things work together for good to those that love the Lord and are called according to His purpose.

Alright. So, His purpose is in place. Our love for Him is in place. And so, now, so a true heart of worship that builds the work of God. So, living, conducting our lives in a holy manner.

[ 8 : 17 ] Unfair, unfair, or unmarked love for the brethren because we are born again. These are things that naturally we must pursue and live our lives for. And then, number three, spiritual maturity.

Number four, working for God out of a true heart. And then, number five, it talks about you must also know your identity. So, you must know your identity, accept our identity in Christ, which I spoke about.

The four major things that we are. We are a chosen generation, number one. We are a royal priesthood, number two. We are a holy nation, number three. And we are a peculiar people or a special treasure of God.

You must know our identity. So, accept our identity in Christ. Then, the fifth point that He moves on to talking to us about is how we should conduct our lives.

So, the living, how we should live our lives as strangers, okay? As strangers, as sojourners, as pilgrims. There is a way we should live.

[ 9 : 16 ] There is a way we should conduct our lives. So, notice that again. He talks about our personal holiness in life and in our conduct that reflects God. And then, our love for the brethren.

And then, our spiritual maturity. And then, our commitment to building His house out of a true worship. Then, our discovery or acceptance of our identity in Christ.

Then, after all these personal things have been in place. He said, we, because now, our attitude, our relationship to the world. Because we are pilgrims.

Because we are sojourners. Because we are foreigners. Because this is not our destination. Because of that. You know, that is a foundation.

That becomes the foundational philosophy of every social activity or every Christian living. So long as our public life and our private lives are even concerned.

[10:14] Or our public life. Social responsibility. I'm talking about, does the Christian actually have a social responsibility? What is the Christian's social responsibility? What is our responsibility towards society?

What is the ethics that govern being a Christian? So long as relationship with society, relationship with people, relationship with the world is concerned.

Now, it's not that to be able to be effective and think about that. First of all, he says that you have to identify the fact that besides these four special identities we have, we must also identify the fact that we are actually sojourners.

We are pilgrims. So, 1 Peter chapter 2 verse 11 reads, Dearly beloved, I beseech you as strangers and pilgrims.

That's foundational. That's foundational. So, he's addressing us. Now, I'm not addressing you as people who have arrived. I'm not addressing, he said, I'm not addressing you as people who have gotten it all together.

[11:24] But I'm addressing you as strangers. So then, watch this. Once you lose that status, okay, that your status, that mindset as a stranger, you won't be able to be effective and you will not be able to effectively carry out the instructions or the directives I'm about to give.

You will not be able to effectively live it in the absence of a mindset or a philosophy of a pilgrim.

So, he said, I beseech you as strangers, as, take that word, take notice of the word, as strangers. I beseech you as strangers and pilgrims.

So, because you are strangers and pilgrims, I'm not doing you as, I beseech you, use the word, dearly beloved. So, it's not like a disrespectful or dishonorable term.

It's a term of endearment. You mean so much to me and I care so much about you. I can't be quiet and not contribute and not guide you, not direct you.

[12:33] Ask me, Peter the Elder. I think in chapter 5, he starts by saying, I think, Peter the Elder. I think in chapter 5, yeah. Peter the Elder, chapter 5, verse 1 and 2.

He addresses himself as Peter the Elderly One or the Elder. The elders which are amongst you are his old, who am also an Elder. Okay.

So, he addresses himself, I'm also an Elder. I'm addressing. So, it goes to a time when he starts to address the Elders. But now he's addressing us as an Elder. Okay. So, he says that, I beseech you, my dearly beloved.

The Elder is telling his dearly beloved, my people of God, my brothers and sisters, fellow countrymen, as you might put it, fellow citizens of the kingdom, fellow countrymen, fellow comrades, fellow servants, fellow builders, fellow strangers.

I beseech you as strangers and pilgrims. There it goes. It drops, like I said last week. Abstain. Abstinence is a very necessary aspect of the stranger's life.

[13:48] Abstinence. He said, abstain. But I was studying and I came across this. Abstain from fleshly lust. I think the NIV. Please, can you, let's see how the NIV read. It says that, abstain from sinful desires.

These are desires. You know, when they, would you agree with me that you actually do not initiate a desire as it were. A desire is a taste.

It's something that is innate, inborn. You, you, it comes, you, you don't have to fake, okay, you don't have to fake a desire.

You can stir it up, but it must be personal. It must be with you. A desire. For instance, if I don't like red colors, I just don't like it.

I just don't. If you don't like rice, you just don't like it. If you don't like bread, you just don't like it. Like many children, some children, who, they just don't like, they like ice cream.

[ 14 : 50 ] They like ice cream. It's a natural, it's a desire. It's a desire. Sometimes you can acquire it, you can develop it, but it's there. No, it said abstain from a certain desire.

Sinful desires. It's abstain from it. Even though that desire is innate, it's intrinsic. It said abstain. In other words, abstain from allowing, watch this, abstain from allowing yourself to go in a certain direction, so long as your desires are concerned.

Because if you allow yourself, you will go in a way, a direction that is not befitting, or doesn't befit your status. It doesn't work with who you are in Christ.

So it says that, and much more, because you are a pilgrim, because you are a sojourner, because I am a sojourner, because we are sojourners, we are supposed to abstain. Abstain.

We are supposed to stay away. Stay away. Abstain. Abstain means that you refrain. You purposely choose not to engage in it. So abstinence is a matter of choice.

[ 15 : 58 ] Abstinence. Now it said abstain. Abstain from sinful desires, or the King James says abstain from fleshly lust, which I told you what it is.

Now, remember the caveat, the foundation is as strangers. As pilgrims. So because we are pilgrims, we are supposed to, because we are strangers, we are supposed to do something. We are supposed to move away from something. We are supposed to stay away from some things. So it says that, now, now it's talking about our life, or living as sojourners.

Number one, it says abstain. So it has to do with internal abstinence, or personal, private discipline. When it says abstain from sinful desires, actually, I cannot just look at you, or you can't just look at me and tell what desires are growing in me.

You can. It's so private. But sometimes, you, the one who is having the desires, you know the kind of desires that are growing. Sometimes, some desires can be growing in us to our own troubles.

[ 17 : 02 ] Sometimes, you feel so frustrated. Why am I getting so angry? Why am I feeling so much for chocolates? Why? I know I'm not supposed to eat chocolate. I'm just, I don't know why.

I'm asleep, and 5 a.m. I wake up. All that is, I woke up, and I feel chicken. I need to eat chicken. I need to eat chocolate. I need to, you know, and sometimes, you are not just pleased with what? What trouble you? And some, you might not be able to, maybe you are on the bed with your spouse, with your brother, with your sister. You are living in the same house with your mate, but they never know the desires that are growing in you.

Because desires, personal desires, are so private. People might not even know at what point in time this desire. It's only, Bible says that. When desire, I think James chapter 1, verse 13 and 14. James chapter 1, verse 13 and 14, where it talks about, don't say God is tempting you when you get into temptation. All right. Don't say it's God. No, it's not God. Because God cannot be tempted.

[ 18 : 10 ] Let no man say when he is tempted, I am tempted with God. For God cannot be tempted with evil. In other words, God will not try and make you do evil. No, God will tempt you to do evil.

So anything that makes you want to do evil is not God. All right. God cannot be tempted with evil. Neither tempt he any man. Now, when you say tempt he any man, it's talking about he will not try and make you, okay, go and do evil.

Let's see, go and do evil. Let's see, pushing you towards evil. No, God can't do that. So where is the temptation coming from? Verse 14 says that, but every man is tempted when he is drawn away of his own lusts and entice.

How does the New King James put it? Every man is tempted, but each one is tempted when he is drawn away of his own lusts, desires. You know the desires I spoke about? The desire. There's something in you that is moving you towards a certain direction.

And everyone has got it. We've all got it. You can be a Christian and you can be on fire for Jesus today. And then because, that's what the Bible calls it, fleshly lusts.

[ 19 : 10 ] Fleshly. The fact that you are in a human nature, that desire will always be coming. So it's our job to abstain from it. Or our Bible says, walk in the spirit and you will not fulfill the desires of the flesh.

Galatians chapter 5 verse 16. Walk in the spirit and you will not fulfill the desires of the flesh. So the flesh has desires and enticements. Something that is attracting you in a certain direction.

We are all, you might be listening to God's word. You really love God's word. But there's something else also growing in you. Or there's something else also very much alive in you. Which is not in agreement or in line with God's word for you.

That becomes the Christian's lifelong battle with sin. It's not one week. So if you are in your mid-twenties, may I tell you, you have about 80 more years of fighting, of fighting with sin. Dealing with, it's a lifelong struggle. I'm not even thinking that you just look at sin and say, oh, that's okay. There are things that will grab you so much that sometimes you have to practically fight to move away from it.

[ 20 : 21 ] Fight to move away from it. I know you understand what I'm talking about. That is why we don't have to be so consumed with the problems we notice in others. Oh, how can you do this?

How can you do this? We must rather be empathetic and see how we can help them. Which is different from people who are continuing and they don't care.

And they say, this is what I want to do. That's different. There's a difference between falling into temptation and comfortably living in sin. Comfortably living.

People who live a certain way. I'm talking about Christians, okay? Christians. Sojourners. There are people who live a certain way and they just don't care.

Who are you to tell him that the Bible says, oh, that's a Christian? No, they don't care. They don't care whatever. They just want to do anything. Now, that borders on either backsliding or maybe the person is actually not a Christian.

[ 21 : 19 ] Because I think in some of the teachings past week I spoke about when you're a Christian, the Bible says that he who is born of God practices righteousness. 1 John 2, verse 29.

When you are born of God, you actually practice righteousness. When you are born of God, okay?

So he who is born of God, we know that anyone who practices righteousness. So you practice it.

It's your practice. It's your engagement. All right? So we can say, oh, the fact that someone is a habitual sinner, you know? Someone can be born again by habitual.

That means you are not repenting. Because if you repent, you don't feel comfortable about sin. And that is why we always work to our way from it. Does that mean you become automatically sinless? No.

You don't become automatically sinless. But that's when it becomes a journey. A journey. A Christian lifelong battle with sin. As you walk in the Spirit, it makes it easier for you to overcome sin.

[ 22 : 15 ] Now, back to the point I'm making. So we are supposed to abstain from fleshly desires. And it says that when desire is conceived, James 1, verse 14.

When desire is, it said you are tempted by your own desires and you are drawn away by his own desires and tithes.

Now, look at the next verse. And when desire is conceived, it gives birth to sin. So sin doesn't just happen. It starts with desire. That is why the Bible says that abstain from fleshly desires.

It's inside you. And so, as pill grief, if you don't abstain from it, you will be found wanting. You will find yourself indulging in things that are so despicable or that actually hurts you.

You are not happy. It makes you sad. Anytime a Christian finds himself in sin, it really breaks their heart. Any genuine Christian who finds himself in sin of any magnitude, it breaks their heart.

[ 23 : 18 ] Sometimes a person can be caught in a certain sinful state and they seem to be practicing it over a period of time. And yet their hearts are broken. Their hearts are broken. That is why when you're a believer, you find another believer who is caught in a sin.

You have to reach out to them and see how best with love and care, love and care and empathy. See how you can. You should be. Let's not rejoice because we feel. Ah, so this is what he's doing. So this is what she's been doing. Ah, look at him. Look at him. Ah, they're called. Ah, these people called. That's the language of unbelievers. Ah, these people called themselves Christians. Ah, look at them. Look at their behavior. Look at their behavior.

No. Three Christians approach it. Oh, our brother has fallen. Our comrade has been hit. A sniper fire has hit him. Let's see how. Galatians chapter 6 verse 1.

He said, brethren, if anyone is overtaken by a fault. You who are spiritual. The sign of a spiritual person. The sign of spirituality is the heart to want to restore the one who has been hit, who has been victimized or has fallen into sin.

[ 24 : 22 ] It's a sign. One of the signs of genuine spirituality is you want to see others restored. You want to see. You are not interested in exposing them, but you are more interested. Your interest is to get them restored.

And your interest is not to get them exposed and not to get them humiliated or embarrassed. Some people say we have to expose. We have to expose. No, we are not called to expose brethren.

We are called to restore brethren. It's a sign of spirituality. Are we called to cover up sin? No, that's not what I'm talking about. I'm talking about we are called to stand with one another.

All right. So abstain from fleshly lusts. Which war against your soul? Now watch the reason I had to go on to that again is not necessarily sin being the war, but it's about this.

A sojourners. So first we take a chapter two. It says that therefore as pilgrims is dearly beloved. I beseech you angels and pilgrims abstain from fleshly lusts.

[ 25 : 21 ] Which war against your soul? Now look at the next verse. That is very important. That is bringing a social responsibility. Our relationship with others. Watch this. It says that having your conversation honest amongst the Gentiles.

Now the Gentiles here, those who are not in fold. Those who are not in the, among the chosen generation. The royal priesthood. The holy nation. Peculiar people.

Those who are not like us. It said having your conversation. The word conversation is lifestyle.

Okay. Or your conduct. Give us New King James please. New King James.

Having your conduct honorable amongst Gentiles. Look at NIV. It says that. Live such good lives among the pagans.

Among the pagans. So pagans. The unbelievers. The Gentiles. So here Gentiles is not talking mainly as the Gentiles of Gentiles.

[ 26 : 23 ] Like non-Jews. But it's talking about those who are not in the fold. Those who are not part of the holy, the royal priesthood. The holy priesthood. It says that we have to live our lives.

Or conduct. Having your conduct honorable amongst the Gentiles. Watch this. That when they speak against you as evil doers.

This is very important. This is interesting. So they would speak against you as evil doers. Listen. As a Christian. You don't have to do wrong. For people to speak against you as a wrong doer.

You don't have to do wrong. I remember when I was in secondary school. And I think I told this story a while ago. When there is like I was a science student.

And we are about to do getting closer to the exam. And the chemistry master had to teach us something that is likely. Based on the directives which the examination.

[ 27 : 24 ] National examination council gave him. They can tell. Maybe this is the questions that are coming. So sometimes they want to gather their special students. And show them. Okay. This is what they.

They say we should use this test tube. We should get this substance. So that means it's likely. This is the question. These are the questions coming. So they will take you through all the various potential questions.

But really it is not right. It's not right. But sometimes in every way. People just do it to favor their own students. Or to for monetary purposes.

So as a Christian. When we were asked to come together. So we will be taught what is likely to come. I felt like I just am a Christian. I can't engage in that.

It's not right for me to engage in. Because it's dodgy. It's really not legal. It's not right. And guess what? There was a backlash against me and my colleagues.

[ 28 : 22 ] Our colleagues said. The lecturer said. If you guys. If one person in the class said he wouldn't do it. Then I can't do it for everybody. Because then that person can put us.

Get us into trouble. And so they were begging. And we are about seven of us. So they started castigating us. Some of them said. You want to destroy our lives. Why don't you do it?

Why you people. They are rather evil against us. Can you imagine? We became the evil doers.

Because we are stopping their liberties and their freedom. Why are you trying to.

Why are you trying to. Infringe on other people's liberties. By virtue of your belief. Why are you trying to make people. No. Christians never force people to behave a certain way they should. Any time people force people to behave in line with their personal philosophy.

It is not Christianity. It is religion. Religion is what forces people. You have to do this. You have to do this. You have to do that. And that. And that. Religion forces their beliefs on you.

[ 29 : 21 ] And if you don't do it. They hate you. If you don't do it. They attack you. No.

Unfortunately. A Christian can't do that. A Christian. You can be living with your brother or your sister.

Sharing a flood. And your brother and sister. Might be living in a very ungodly way. You might not subscribe to it. You might not support it. You might not encourage it. And as a brother.

Or as a sister. As a sibling. Sometimes we all have the right to tell. No. This is wrong. You can't even speak about things that are wrong socially. And then you can't be doing this. You can't be doing that. Let's say. Your sister is having a.

A major problem with your mom. And disrespecting your mom. You can't say. No. It's wrong. Even besides all things. You can't do that. You can't. You know. You can't confront them on that grounds. But. You can't tell. That your sister. If. Let's say. Your sister. Or your brother. Chooses to. Um. Be. Practicing. Okay. Let's say. Fornication. Because the Bible speaks against fornication.

[ 30 : 17 ] Okay. Alright. So. Let's use fornication. I was going to use other things. But I think. Fornication is quite. Straight away. The Bible speaks again. If your sister chooses. Or your brother chooses. To be living their lives in fornication.

You cannot say. How can you be doing this? You are breaking the law of God. And you are hate. No. No. No. No. No. No. No. No. That is not Christian. That is not Christian. That is actually. Un-Christian.

That's actually un-Christian. So. You can't be a Christian. And. Or you. Christianity does not. What. The point I'm making is. Christianity doesn't impose. And enforce.

Uh. The Christian norms. On others. We don't. We don't have to force it on others. We don't have to force them. To behave. The way. We think. They should behave. Rather. We have to win them to Christ.

And now. When you are in Christ. That is different. That is discipleship. We disciple you to grow. And to. As I said earlier on. Because we are regenerated. We are supposed to live. Godly lives.

[ 31 : 15 ] And conduct ourselves. In holy manner. I hope I'm making. Word. So. Now. Back to the. The text. It says that. As strangers. Abstain from fleshly lust. And then.

They say. Conduct your lives. Let your conduct. Um. Having your conduct. Honorable. Amongst the Gentiles. That they will speak. When they speak. Evil against you. They will.

When. It's not if. When. So. They'll always. That is why. It's. I do not. Encourage a Christian. To join unbelievers. In attacking a Christian. Yeah. They might have. Maybe a point.

They might have a point. Which you can see. There's a point there. But do not actively join.

Unbelievers. In actually attacking. Other believers. Attacking other believers. Because.

Yeah. He shouldn't have said. What he said. Yes. He shouldn't have said. What he said. Yes. She shouldn't have said. What they said. But. As a fellow believer. You. If you can't defend them.

[ 32 : 08 ] Then. Don't attack them. Don't join. In throwing stones. As a fellow believer. It's. It's. It's not. Right. Because. Even when the believer. Hasn't.

Gone wrong. The unbeliever. Finds the believer. Annoying. It's natural. Unless you're not living. By God's way. But if you're living. By God's way. And the life of God.

Is in you. And the life of God. In your mother. I believe. Unbelievers. Unconsciously. Naturally. Find you. Very offensive. Very annoying. They're not like. They are bad people.

I'm not. Listen. I'm not saying. When somebody is an unbeliever. He's a bad person. No. Please.

Let's. No. No. They are very good people. Might not be Christians. But. Very good. There are even people.

Who are. Let's say. A Muslim. Or Hindu. Or other religion. Everybody. Every human being. Has a certain level. Of goodness. And niceness. In them.

[ 33 : 01 ] At. Giving points. That is why. It is not right. It is not the best thing. To compare. The quality. Of your spiritual life. With somebody else's.

Because. You. Might not. Chocolate. Might not be a problem. For you. Let's say. Eating chocolate is a sin. And eating chicken is a sin. Is that. Please. Illustration.

Okay. Use something that. Okay. Bitterness. Okay. So. You might not have issues. With bitterness. Because you easily. Forgive. But you have. Issues. With contentions. You will easily.

Quarrel with anybody. Anybody. From the president. To the gardener. You will fight. With anybody. Quarrel with anybody. You. Anytime you are not quarreling. You are not happy. You know. Maybe that is your personal weakness.

It is easy. To be quiet. About quarrels. And be big. On. Um. Bitterness. Some people are always bitter. Always bitter. You don't have to. How about bitterness.

[ 33 : 55 ] And. And. Blast. And blast. Bitterness. And usually. Go very silent. On. Being cantankerous. Or being quarrelsome. Because it is our weakness.

So sometimes. We get. Very. Wound up. With what we find. In others. Which. In ourselves. We don't see why. I won't do that. But you will do something else.

Which others will also. Not do. So. That means that we have to be very. Caring. And sympathetic. With others. Now the point I'm making is. There are a lot of unbelievers. Who have goodness in them.

I mean. Being a human being. You have some goodness in you. There. There are. There are people who don't practice. Atheists. Who don't practice religion. But so nice to work with. So lovely people.

Some people. Some of you have bosses. And executives. Chief executives. Directors. Who are so nice and caring. And unfortunately. Some of you might also know.

[ 34 : 50 ] Some colleagues. Who might be Christian. But very. Very obnoxious. Praise the Lord. You know what I'm talking about.

But being a Christian. Doesn't mean you are excused from all. But as a. As pilgrims. There is. There is an instruction. There is. And it. Watch this. This is a very strong point. I'm about to make. Once you become a believer.

There is an inward ability. Supplied by the spirit. To live a certain way. So you can't say. Oh. It's not my personality. No. You can't live the way.

That glorifies God. Because the strength is not from you. There is an internal. An inward strength. An inward ability. By the Holy Ghost. Kabadababash.

To live in a certain way. So he says that. Whilst they speak evil of you. That's very important. He says that. Conduct your life. In such a way. Conduct your life. In such a way. I'm talking about.

[ 35 : 44 ] First Peter chapter 2. Verse 12. Please. First Peter chapter 2. Verse 12. He said. You have to conduct. Conduct. Uh. You're having your conduct.

Honorable. Among the Gentiles. That when they speak evil. When they speak against you. As evil doers. They may. By your good works. I wish.

We were in. An actual service. Where I'll tell everybody. I'll say to everybody. Everybody say good works. Good works. By your good works. Which they observe. So now. Watch this.

It has moved. From the private discipline. Into public observance. What others can see. In your life. What they can see. In your life. Will force them.

They may. By your good works. Which they observe. Force them. To glorify God. Jesus said. In Matthew chapter 5. Verse 16. Let your light so shine. Before men. That. They will see.

[ 36 : 37 ] Your good works. Did you see that? They will see. Your good works. They will see. Your good works. Now. Good works here. Are honorable works. Works that. You know. No.

Body in their. Not. Rush. No mountains. Will easily. Condemn. And. It be supported. For instance. Someone steps on your toe. Or someone. Uh. Uh. Like. I believe. The. I believe. It's Pope John Paul. He was shot. He was.

Someone tried to assassinate him. Some years ago. And. He didn't die. He survived it. And in hospital. The man was arrested. And. Pope John Paul said. No.

I forgive him. I forgive. Now. Which human being. Can say. No. That's wrong. For him to do that. That's wrong. It's. It's. It's. It's. It's so laudable. It's so.

[ 37 : 31 ] Wow. You know. There are some things. That. When you engage in. Like. Your. Your enemy is hungry. And he said. No. No. Here is food. Eat. Ha. Sometimes.

Those of us who drive on the way. There's someone who is very mean on the way. Trying to. Marginalize you. Or narrow you. And then. Unfortunately. You get the upper hand. And now. Sometimes it's like.

I have to teach this guy a lesson. And then. He said. No. No. No. That's okay. That's okay. Go. You know. These conducts are important. Charismatic believers. You live in a house with your mom.

You live in a house with your sister. And you are the most contentious person as a believer. Most contentious person in the house. You speak in tongues. Shalabobobo. In the morning.

In your room. You. You scream in tongues. And you don't care. Whether others want to sleep or not. You are talking to your God. So they should. They should shut up. And you talk to your God.

[ 38 : 25 ] Please. Please. Let them see your good works. Be considerate. This. Some things are just right to do. Some things are good to do. As a believer. So besides. Dealing with your internal struggles.

Abstaining from fleshly lust. We are supposed to now. Live in such a way. That people observe that. Oh. That's good. That's nice of you. That's nice of you. We must have a lot of people saying. Oh. That's nice of you. That's nice of you. That's nice of you. Our objective. Watch this. Watch this. I'm about to drop another very important point. Our objective is not them. What they say. But the fundamental or the foundational behavior. Is because we are actually on our way going some way. We are pilgrims and strangers. And so. Because we are pilgrims and strangers. And so generous. We can't be. We can't be bothered so much about what we are not getting. Now remember I said in the introduction to 1 Peter.

[ 39 : 22 ] That it's a book that was written to suffering believers. So it was written to encourage us to be able to suffer for Christ. That's fundamentally the general theme or the overarching theme or motive of 1 Peter.

Okay. Actually both Peters. But 1 Peter. The overarching motive is to enjoy us. Encourage us to be able to live suffering for Christ and doing things.

So now coming back to the text. He says that let's live our life such that they will see our behavior and glorify God. They see the good works. They see the good works.

My brother. I want to encourage you. Mind. Mind. I don't care. No, no, please. Mind. The kind of good works you are. Your neighbors think you are almost like a devil.

You are so unfriendly. You are so cantankerous. You are so arrogant. We might all have our personal weaknesses. Alright. We might all have our personal weaknesses.

[ 40 : 25 ] And for your information. Our temperaments. Our temperaments. And our upbringing. And our exposure. Have a way of tuning us in a certain way.

Sometimes we can even end up being skewed. Being twisted in a certain way. But once we are in Christ. Our strength comes from the Holy Spirit. That is why we have to walk in the Spirit. We have to do this. Alright. Now. As you are doing it. There is a mindset you must have. That. Well. I am a stranger. I am a pilgrim. I am a stranger. Because we are strangers. We have to abstain from fleshly lust.

That is private. Private discipline. Private issues. We have to deal with it privately. And then. Now. Besides that. We also have to conduct ourselves. So. You can't just say.

I can't just say. Well. It is between me and God. It is just in my heart. It is just in my heart. I don't care what. I can hang around. That lady. Anyone.

[ 41 : 20 ] I know God. I know my heart. I don't mean anything bad. But. The impression you are creating. Is not good. The impression you are creating. Somebody. Fighting with their wife.

Or fighting with their husband. And. You. Always. You. You are seen. To be. Like this. With this person. Who is having. Serious.

Severe. Marital issues. And. You are not even making anything. You are not helping to make it better. But it looks like you are rather. Winning them away from their wife. Or winning them away from their husband.

Maybe that might not be your intention. But. It seems to suggest. Your behavior. The way you are going about it. Seems to suggest. You actually. Endorse. This thing. Very heavily. You know.

So. Much as your heart might be clean. Your conduct. Must be seen. As much as possible. To not look that bad. I'm not. I'm not suggesting.

[ 42 : 14 ] The Bible is not suggesting. You have to be hypocritical. But. You must be. Good. Inside. Outside. We must be good. Our. Our.

Genueness. Shouldn't stay. Inside alone. It should show. Outside. Including. Giving to others. What I need. Helping people. When they are in need. It is a Christian. Social responsibility.

Hallelujah. So. It says that. We should live. In such a way. That people. Who see our good works. And. Give glory to God. Now. Back to. Verse 12. Having your conversation.

Amongst the Gentiles. That. Also. Having your conversation. Honest. Amongst the Gentiles. That. Whereas. They speak. Against you. As evil doers. They may.

By your good works. Which. They shall. Behold. Glorify God. In the day. Of visitation. Now. Watch this. Verse. 13. Submit.

[ 43 : 10 ] This is. This is where it gets. Hotter. So. First of all. We deal with our personal self. When it comes to. Our. Living as sojourners. Our personal. Issues. Internal.

Struggles. Our internal. Internal discipline. Then secondly. Our. Relational. Our social. Our public. Relations. Now.

And then. Besides our public relations. He throws in. Our social. Responsibility. Okay. Social. Responsibility. Submit. Yourself. To. Every. Ordinance. Of. Man. For. No. It didn't say. God's law. It said. Ordinance. There is. Laws. Commandments. So. Is that. The law. Of the land. Jesus said. The other time. We were reading. In Mark. Jesus said. Give unto Caesar. What belongs to Caesar. And give to God. What belongs to God. He said.

[ 44 : 06 ] Submit. That's a very strong. Submit. Yourself. Submission here. Is a military term. The original. Greek word translated. Submit. Is a military term. Which means. Bring.

Like soldiers. Bringing themselves. In order. Based on the. Instructions of the commander. So. You bring yourself. In order. The commander said. Attention.

And everybody. Or. Stand at ease. And everybody. Does that. Everybody. Fall in. Fall in line. And every. It's like. You. You bring. That's the word. Submission there. The Greek word.

It means. That it's a military word. That means. You have to force yourself. And do as commanded. All right. Now. He said. Submit yourself. To every. Don't know some. This is very interesting.

Every law. Every ordinance. Of man. For the law's sake. Whether it be. Of the king. As supreme. So. Whether it's coming. From the. Uh. The president.

[ 45 : 00 ] Or the prime minister. Or the king. Or. Look at verse 13. Verse 14. I'm sorry. Or. Unto the governors. As. Unto them. That's. That are sent. By the king.

Okay. By him. For the punishment. Of evildoers. And praise. Of those. Who do well. So. Every. Government. Every. Right.

Proper government. And government. Has this. To punish those who do wrong. And reward. Those who do right. It's. It's normal. Every human. Human. Human. Is. No. Even. In. Tyrants.

What they define as wrong. When you do something wrong. For instance. There's no. There's no. Community that. Rewards. Murder. Rewards. Murder. So.

There's no law. That people can make. Instead. You can kill anybody. At all. You want. Kill the king's son. Kill the. The. Assassinate the. The leader. And free. No. So. These things are not.

[ 45 : 53 ] So. If you do that. It's wrong. If you go and steal. Somebody's. House. Somebody's car. Somebody's. Community where. Stealing is. Endorsed. You can steal. Or. Adalizing.

Other people's. Properties. There's no. Community. So. Generally speaking. There are. Rules. That govern. Human. Social. Coation.

And he says that. Submit yourself. To the. Rules. That govern. Social. Social. Relationship. It's our. Social. Responsibility. To submit. Is that. Whether to the king.

Or to the ones. Who are represented. So the police officer. The police officer. Is there. And he stops. Your car. He says. No. I'm not stopping. Who is this man? I don't like him. Because of his race. I don't like him.

I'm going to drive. No. It's not right. You can't be a Christian. And do that. So are there instances. Listen. I know the question. Somebody's asking. Are there instances. Where a government. Can make a law. And it's wrong.

[ 46 : 49 ] And we can say no to it. Certainly. But Bible says. We should submit ourselves. Let me read it through quickly. Look at verse 14 again. Therefore. The verse 14 says that.

Unto governors. As unto them. That are by him. For the punishment. Of evil doers. And for the punishment. Verse 15. Do well. Verse 15 says. For.

Watch this. For so is the will of God. God. I want to know your will. That's it. That's it over there. So is the will of God. That. That with well doing. You may put to silence. The ignorance of foolish men. We can. We can indulge. And continue. In certain practices. That are against the law. As. Believers. A believer cannot indulge.

And continue. It's not. We are not supposed to do that. We are not supposed to do that. All right. How about. See. Watch this. He did not say. When the government say. You are free to worship idols.

[ 47 : 44 ] Go and worship idols. No. He said that. If the government. Let me put it another way. Let's say the government. Makes a law. That you are free. To. Not forgive anyone.

Who has hurt you. And harbor it. The government. No one can. Panish you for that. That liberty. Or the government say. You are free to fornicate. Let me use that one. You are free to fornicate. It doesn't mean.

Because government say. Okay. Fornication is not a crime. Go and fornicate. No. What he's saying is that. If the government say. Fornication is a crime. It's not a crime.

The word of God says. It's a sin. Ablation goes. But it doesn't mean. The fact that government says. You are free to do it. Go and do it. What he's saying is that. If the government say. You are not free. To do it.

Then. If the government say. You are not free. To. To. Send. Okay. Let me use this. If the government. If the government. You are not free to.

[ 48 : 45 ] Slap a child. If the government. You are not free to do that. As a Christian. You must obey the laws of the land. If the government. Say. Pay 50% of your tax. Of your earning. As tax.

You are supposed to do that. Yeah. That's what he's trying to say. If the government. What if it's. If it's unfair. Then. If there are systems in place. To challenge what is unfair. Let's put.

Let's follow the system. But we can say. The governments. The law says this. But I'll do otherwise. Alright. So we cannot seem. We cannot do what the law says wrong. Ah.

Pastor. But you know there is. Where the law is teaching us. Or is enjoying. Or demanding. Something ungodly from us. And we are supposed to do. Don't watch this. We are supposed.

In fact. Let me jump to verse 17. And then I'll throw a bit more. Look at verse 17. Look at verse 17. Of first Peter chapter 2. Verse 17. That honor all men. Love the brotherhood. Do what?

[ 49 : 37 ] Fear God. And honor the king. So our fear of God. Is above every other thing. As I thought we are a holy nation. We operate by the rules of God. Not by the rules of a nation.

In other words. But once we are in the nation. The rules of God says that we shall. We should submit. It's on to the rules of the nation. But if the rules of the nation. Over. Conflict.

With the rules of God. Then that is a different story. Like Acts chapter 5. Verse 29. Peter says. We will rather obey God. We will obey God. Rather than men. We will obey God. Peter says to you. We ought to obey God. Rather than men. So men. Men say. Don't preach. God said preach. What would you do? You have to obey God. You have to obey God. Right.

You obey God. And that can bring you into problem. With the law. But that's okay. That is okay. If it brings you into problem. With the law. Now. If the law says that.

[ 50 : 31 ] You can preach. But don't preach in this way. In other words. Don't be preaching on the internet. And it's a law. Then. For instance. In Africa. In certain parts of the world.

I believe. You can stand on a bus. And preach. But in the United Kingdom. I'm not sure about America. And other places. But United Kingdom. When you stand on the bus. And you try to preach.

It's actually not lawful. It's not lawful. Or. If the bus driver. Stop what you are doing. You are disturbing us. You have to obey the bus driver. And then.

And stop it. But you don't say. No. God said I should obey. I should preach. Wait. When they get down. You can preach to them. When they get down. Okay. When people come up. So. In other words. You. There's a difference between.

Don't do it. This way. Or don't do it at all. Now. If they say. Don't obey God. Then that's a different story. But if they say. We are. You can obey God. But not in this way.

[ 51 : 25 ] And. There are other ways. You can still carry. The instructions of God. Fulfill the instructions of God. Besides this. Then why not. Why not do it other ways. So we don't come into problem.

With the law. And we are also still fulfilling. What God says we should do. I hope I'm making sense. Now. In Exodus chapter 1. Verse 15. 16. 17. Bible says that. The king gave instructions to the midwives.

That. When. Any Hebrew child that is born. If it's a male. Kill him. Kill him. But. Listen. Bible says. But the Hebrew. Midwives. They feared the Lord.

But the Hebrew midwives feared God. So. And did. And did not. As the king of Egypt. Commanded. Them. You see what I'm saying. They didn't do it. But save their children.

Because. What they were doing. What the king. What the law of the land was requiring them to do. Was in direct conflict. To. Or. In conflict with what God.

[ 52 : 22 ] Has asked them to do. So they feared God. So they can't do that. I fear God. And I can't do this. I fear God. And I can't do this. I fear God. Martin Luther said. My conscience has held me captive.

I can't do what you are trying to. The church authorities are trying to tell me to do. The scripture has held my conscience captive. I will obey the scripture. More than authority. Authority. Or guarding rules. So watch this.

Verse 20 says that. Exodus 120. This is a very interesting point. Exodus 120. Bible says that. And the Lord blessed them. The Lord. The Lord. And therefore God dealt well with the midwives. Did you see that? And the people who were. God dealt well with them. God blessed them. They are doing well. Their business were prospering. Why? Because they obeyed God. Rahab got saved. In Joshua chapter 2. The same thing. In Joshua chapter 2. Reading from verse 4 to 6. The soldiers came looking for the spies. And she told the soldiers.

[ 53 : 20 ] Oh they've gone out. They just got. Just before the gates got shut. They went out that way. And so she lied to the soldiers. And showed them they have gone that way. She broke. She disobeyed the law of the land.

When she was supposed to bring out the spies. Who had come against their land. She disobeyed the law of the land. And that's what Rahab did. And Hebrews says that by faith. Rahab did not perish.

God saved her and her household. Why? Because she obeyed God. Instead of the laws of the land. Shadrach, Mejah, and Abednego. Daniel chapter 3.

Bible says that the king had a big image. Verse 3. That everyone should bow. And he commanded all his governors and set traps. And called them. Verse 4. That as soon as you hear the sound of this hornet.

Everyone should fall down and bow. But Shadrach, Mejah, and Abednego said. We can't do this against God. The king was informed that these Hebrew boys are being stubborn. And they said they won't bow. So the king called them.

[ 54 : 17 ] And he was very angry. From verse 15 and 16. Of Daniel chapter 3. The king was very angry. And he said you won't obey me. You will not obey me. If you don't obey me. He said stir up. Turn it up. Turn the fire up.

Heat it up. And they heated it up. And seven times. And he said if you don't obey me. I will throw you into the fire. And they said. I like the way they said in verse 16. We are not careful to answer you about this matter.

It's not a subject of consideration. Oh, the Bukhaneser. We have no need to answer you on this matter. It's not a subject of consideration. We won't disobey God. Kill us. We are ready for the consequences.

That is why the book of Peter was written. Because it was written to people who would like to do it God's way. And will suffer for their obedience to God. However, he told them submit to the natural laws and authorities.

It's very interesting. Submit to the laws of the land you live in. If the laws of the land say that if you want to marry. A, B, C before you get married. Or this is how marriage is defined here.

[ 55 : 16 ] Marriage is defined by going to the local authority. Or getting. Or you are living in a community. And parents must come together and give marriage. Don't say I don't care. I don't care.

I've found somebody in my life. Today is Valentine's Day. We are going to propose. And we are going to. No, no, no, no. Please. You come from a family. You didn't come from. You are not brought out of space. You come from a family. You live in a house with your family.

You live in a house with your mother. And sometimes you don't understand. Those people who don't pay bills. You don't pay rent. And someone is paying their rent. And you want to dictate how things should run in the house. Please humble yourself.

Please humble yourself. Now, if you live with someone. The person said you can't be with God. That's a different thing. You have to find a way of serving God. If the person said you can't be praying out loud. Sha-la-ba-ba-ba-ba.

Oh, hey, God. At 6 a.m. And prayer time is 6 a.m. And the one you live with said you can't pray at 6 a.m. You disturb everybody. Then what? You keep quiet. Or pray in your heart.

[ 56 : 11 ] You see, they can't stop you from what is in your heart. But physical behavior. They can tell you you can't do this here. You can't do this here. You live with someone. Let's say you are fasting.

And you break your fast at 6 p.m. Or 8 p.m. And you cook at 9 p.m. And the one you live with says that at 6 p.m. Or after 6 p.m. I don't want the oven or the cooker to be turned on.

Because we don't do it here. Well, if it is illegitimate. Unless maybe you live with your sister. And she doesn't have the right to tell you what not to do. That's a different story. But if you are under authority.

You work at a place. And they say your workplace says that you only have 30 minutes of lunch. But you go and take one hour because you have prayer meeting. Now that's wrong. That's out of order. That's out of order. So you have a social responsibility to adhere to the laws of the land. Oh my God. Let me add Romans. Okay. I hope you don't mind. Look at Romans chapter 13. First 1 to 7. It says, Let every soul be subject unto higher powers.

[ 57 : 11 ] Wow. For there is no power but of God. The powers that be are of God. So whosoever therefore resists the power resisted the ordinance of God.

This is very interesting. Okay. Very interesting. So once we start rebelling against authority. Domestic authority. Civic authority. National authority.

We are actually rebelling against God. Because God doesn't endorse rebels. However, as I said. Peter said we obey God rather than men. Acts chapter 4 verse 19.

He said we will obey God rather than men. That was allowed. Obey. It's when their laws are imposing or make. Want. That any law that wants to make you disobey God.

That's a different story. That's a different story. Like the instant. The situation of the Hebrew. Hebrew. Midwives. The Hebrew boys in Babylon. In Abukadnete's time.

[ 58 : 05 ] In Rahab's time. In the apostles time. This all. And in Revelation chapter 13. It tells us the Antichrist is going to make some laws. But we are not supposed to obey it. Antichrist will be ruling. And make laws that we are not supposed to obey.

That's different. But outside the law. That is instructing you to disobey God. Any law that is not instructing you to disobey God. Boy. You have to obey it. Whether it's convenient. Or it's not convenient.

That is the laws of God. The laws of God said obey. Don't be a rebel. Either in your house. Or in your neighborhood. Or. Pastor.

How about social distancing. Obey the laws. All these conspiracy theories. I don't believe it. But believe in God's word and obey the law. As simple as that.

Does that mean everybody obeys the law to the teacher? No. No. No. No. There's a difference. If you are talking about someone breaking the law. Because you want to do something that you know you shouldn't have there. You accept that I've broken the law.

[ 59 : 02 ] You are willing to receive the punishment. And the corresponding punishment. Or judgment that goes with it. That's fine. But you can know. No one can tell me what to do. I don't care.

I will defy the law. That is not Christian. That is not Christian. Our social responsibility. First. Is to behave good. Okay. We should. Conduct must be good. Secondly. Our social responsibility. Is to be in submission to authorities. Now let me finish reading Romans chapter 13. It said. Whoever therefore resists the powers. Resists the ordinance of God. And they that resist shall. And they that resist shall receive to themselves damnation. For rulers are not eternal to good works. But to the evil. Will thou then not be afraid of the power?

Do that which is good. And thou shall have praise of him. If they say speed limit is 50. Just do it. Just do it. And now if you get fined.

[ 60 : 01 ] Don't say I won't pay it. No. If you didn't do it. And you got fined. Pay it. He is. Verse 4. Can you imagine. For he is a minister of God to thee for good.

But if thou do that which is evil, be afraid. For he bears not the sword in vain. For he is the minister of God. A revenger.

A revenger to execute wrath upon him that doeth evil. Wherefore, ye must need. Ye must be subject. Not only for wrath.

But also for conscience sake. As a Christian. For conscience sake. For. For. Watch this. For. For this cause. Pay ye tributes. That means taxes. Pay your taxes.

For this cause. Pay ye tributes. For they are God's ministers. Attending continually upon this very thing. So. Yeah. They are God's ministers.

[ 61 : 02 ] Attending. Making sure this is done. Verse 7. Render therefore to all their dues. Tribute to whom tribute is due. Custom to whom custom.

Fear to whom fear. Honor to whom honor. Wow. Christianity. Social responsibility of a Christian. I have to end.

Time is up. We have been called. We have been called. To. Deal with ourselves. Private struggles. Internal disciplines.

Our public relations. Must be that of good. Spoken well of. And then. We have a social responsibility. Towards. Society at large. How we live based on the laws.

Of the land. I will continue this. In our next session. I pray. This has been a blessing. And someone has. Got something. God bless you. The believers. Social responsibility. The social responsibility.

[ 62 : 01 ] Thank you for listening. To hear more from David Entry. Follow him on Facebook. Instagram. Twitter. And LinkedIn. Why don't you subscribe. To our YouTube channel.

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Bye. Bye. Bye. Bye. Bye. Bye. Bye.

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